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Enquiries to be addressed to:

The General Secretary & Treasurer,
The Mythic Society, Daly Memorial Hall
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BEHAVIOUR OF INFINITIVE MORPHEMES IN OLD KANNADA

By M. G. Venkatesaiya, M.A.

[The Dravidian infinitive is formed directly from the root by suffixing *-al*,......this is one of the two kinds of infinitive...... The other which has some resemblance with that of Sanskrit is a later one in all the languages and is formed by suffixing *-ku* the termination of the dative case to the earlier form in *al*.[1]

Karnāṭaka S'abdānus'āsana [2] gives the following:

"585" Roots before a word meaning able or fit affix *-al*
e.g. *māḍal dakṣam*.

"586" Roots showing the object of another verb following:
e.g. *pāḍal bandam.*; *taral pōdam*.

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1. Annals of Oriental Research, University of Madras, Vol. VII. 1942-43. Part 1. P. 2.

2. Karnāṭaka S'abdānus'āsanam—The Government Press, Bangalore.

"587" A verb indicating the action of another following affixes *-al*
e.g. *gāyakam pāḍal arasam kēldam*

"588" Such a verb also affixes—*Vudum*, *e*, *vannam*, *vannegam*, *vinam* and *vinegam* optionally.

"591" When *-al* is added *-ke* is optionally added.
e.g. *māḍalke bandam.*

"592" after *-al*, *oḍane*, *oḍam* are optionally used.
e.g. *Pāḍaloḍane meccidam*
Pāḍaloḍam meccidam

"589" In the past tense, *-doḍe* is optionally affixed
e.g. *pāḍidoḍe kēlḍam*

"590" In the present and future tenses, *-voḍe* is optionally used
e.g. *pāḍuvoḍe bandam.*

From the above we see that the infinitive with *-al*, *-alke*, *vudum*, *e*, *vannam*, *vannegam*, *vinam*, *vinegam*, *-aloḍane* *-aloḍam* can be used in all tenses and *-doḍe* and *-voḍe*, could be used optionally in the past tense and the present and future tenses respectively.]

The aim of the present preliminary study is to examine the behaviour of these various forms with reference to Old Kannaḍa.

Material for Analysis

For this purpose *Cilāta putrana Kathe* (*Voḍḍārādhane*, Karnāṭaka Sāhitya Parishat, Bangalore. Vol. XXVIII. P. 153 to 159) is taken and frequencies of various forms as they occur in the stream of speech are counted.

The story consists of 167 lines of prose having on an average about six words per line so that the stream of speech consists of about 4000 morphemes.

In this passage there are 28 instances of the use of infinitive and the following table gives the frequency of usage of the various forms :

TABLE (use of infinitives)

Serial No.	Infinitive forms ending in	No. of Occurrence
1	*-e*	4
2	*-al*	3
3	*-doḍe*	21
	Total ...	28

We notice here two factors that are at equilibrium and that to a certain extent characterise the use of the infinitive suffixes.

1) The tendency to use one of the suffixes either *-e* or *-al* for all the three tenses past, present and future.

2) The use of the special tense form *-doḍe* to clarify the meaning so that the reader may be definitely aware of the time-sense. The action expressed by the infinitive is previous to that denoted by the finite verb.[3]

Naturally the author prefers to use the second one for the simple reason that it completely satisfies the requirement. Hence the greater frequency of *-doḍe*.

At the same time where he does not use *-doḍe*, we find that there is greater frequency of *-e*, the smaller unit of the two.

In all the cases, however, the same *-doḍe*, could have been used : but the frequency of usage is to a certain extent responsible for substituting other forces *-e*, or *-al* because *-doḍe* is not capable of being shortened without destroying its meaning.

Taking all the various forms of infinitive morphemes that could have been used in the particular stream of speech, *viz.*

3. Annals of Oriental Research, Vol. VII. 1942-43. Part 1. P. 8.

-al
-e
-vudu
-vannam
-vannegam
-vinam
-vennagam
-doḍe
-voḍe
-alke
-aloḍam—
-alodaṇe

We notice that only three forms have been used in the stream of speech in question. We find also that when semantic considerations do not interfere, the morpheme with the least magnitude exhibits the greatest frequency of occurrence thus exhibiting the Law of Abbreviation.[4]

4. Human Behaviour and the Principle of Least Effort- Zipf, P. 63 Addision-Wesley Press Inc. Cambridge. Massachusetts, 1949.

THE ANTIQUITY OF SOME FIELD & FOREST FLORA OF INDIA

By A. K. Yegna Narayan Aiyer
Retired Director of Agriculture in Mysore.

The antiquity of the agricultural crops of India and also of the many kinds of trees, shrubs and other flora which are met with at the present time, has been a subject of great interest to me. I accordingly made it a point as far as possible to make a note of any mention of any of them in our ancient works whenever I came across them as these ancient texts will indicate how long they have been known in this country or the extent of their antiquity. My interest was rather keenly aroused when I first came to know the names of the many crops of the present day which find mention in the *Vedic Saṁhitās* and of the reference to cotton among the ruins pertaining to the Mohenjodaro civilisation. I, therefore, took up the work more seriously and found that among our ancient works, there were some which proved particularly useful in this respect, as they contained long lists of the flora of the those days, mentioned and described in a systematic manner along with their peculiarities, uses and so forth. It is these books which have furnished the materials for this study and have accordingly been made use of. A few words about this particular feature of these works may not be out of place.

I. The first one among them is the **Arthaśāstra** of **Kauṭilya**, that monumental and unique work on ancient state-craft. The place where each particular crop should be grown for a maximum yield, how they should be prepared for consumption, the particular purpose for which they should be used, forest produce and timber of many kinds, which have to be collected and stored for various uses and which form the articles of trade and commerce, vegetable products of many kinds used for medicinal purposes and especially for secret uses and in occult, magical and malignant practices both in peace and war and many other matters of a similar kind, are referred to in this work almost in the manner of a text-book.

II. A very similar work from the same point of view is the **Brihat Saṁhita** of **Varaha Mihira**, a veritable encyclopædia and compendium of the arts and sciences known at that time, almost unsurpassed in range and scope. Although astrology, omens, oracles, predictions and matters of that kind predominate, still the subjects of agriculture and horticulture, weather forecasts, correlation of the prospects for various crops with those of many other products or with the seasonal rains, the names of many plants and trees, their role as indicators of underground springs of water, the names of trees fit for timber for house building, fit for planting in different situations, the treatment of seeds and cuttings in order to produce strange effects like very early and profuse bearing, or to alter their natural form, such as, trees into creepers and so on, the strange and almost magical uses to which many vegetable products can be put and the methods of doing so, are among the multitude of matters dealt with.

III. Other works which have furnished material are the ancient Tamil classics, among which the ten poems called **Pathuppāttu** are particularly useful. They furnish a remarkable variety of interesting information, not only about the flora of the field and forest but also on the agricultural and other features of those days, the volume and kind of trade by land and sea, the modes of life and customs of the people including the fisher-folk on the seaside, their mode of warfare, the gorgeous life of cities including that of a great seaport, the wealth and liberality of the patronage of kings and chiefs and a vast deal of information of a like nature. Most of these relate to the experience of travelling minstrels, whose wanderings through different types of country to find both protection and patronage from kings and chiefs afford abundant material of this kind for description. These are almost in the nature of travellogues, revealing very close observation of the aspect of the country and the customs and manners of the inhabitants. One of the poems is, however, of a devotional nature, and is a narrative akin to a description of a pilgrimage and the temple festivals, a form of narrative which also gives scope for a mention of flora of many kinds. Another poem adopts the form of a moral discourse,

to the Pāṇḍyan king of Mathurai, to bring home to him the emptiness of earthly life and to turn his thoughts heavenwards, a sort of sermon on the text "the glories of our birth and state are shadows but not substantial things." This also includes a gorgeous description of his wealthy kingdom and of his many conquests mentioning a number of products of the rich country, both in the city and in the rural parts Still another poem takes the form of a narrative of the conquests of the king of the Cōḷa country, related to his lonely wife left behind. These include his exploits on the field of battle, the victory over and humbling of enemy kings, the destruction of their cities, the restoring of the ravished land and settling people on it, the many articles brought as booty or tribute, the crops and agricultural wealth of the Cōḷa country and so on, all of which afford scope for the mention and description of flora of many kinds. This indeed is their common feature: one of them, the **Kurinjippāttu** as a matter of fact gives a descriptive list of such a large number of flowers that it looks like a florist's catalogue.

IV. In the other Tamil classic, the famous **S'ilappadikaram**, considerable material of the same kind relating to the country through which the hero and heroine of the story and their travelling companion, a Buddhist nun, pass on their way to Mathurai is available. The work, however, gives a most interesting and revealing description of the then prosperous seaport of Kāverippumpattinum (now submerged under the sea), the arrival of ships from many lands and their departure, the loading and unloading, the warehouses overflowing with imports and goods awaiting export, the levy and collection of customs, the stamping of the bales and so on, from which can be gathered much information of the vegetable products included among them and therefore of the agricultural and forest flora of the time. A description of the wealthy city of Mathurai, the richest emporium of the south and of its shops and merchandise of many kinds is very noteworthy and affords much material for this study. A striking picture of the coming down of the hill people (tribes-men) to pay homage to their king and appraise him of the miracle of Kannagi's going up

in a heavenly chariot, a ceremonial occasion on which they bring many presents of hill-grown produce and a collection of other articles peculiar to the hills furnishes a list of both the flora and fauna of their tract.

V. In addition to these sources, the far more ancient literature of the Vedas and the Upaniṣads, also furnish a certain amount of material, which I have embodied in this note. The crops or other flora mentioned therein are, however, small in number but are more interesting inasmuch as they show how very ancient their cultivation has been in this country. They are mentioned as objects of offering, as gifts prayed for, as familiar objects in the household, or indirectly in the many similes and analogies in which the hymns abound. I had occasion to go through the Vedic Saṁhitās some years ago, as the result of which I wrote my small book, entitled "Agriculture and Allied Arts in Vedic India" from which I have extracted information relevant to the present study.

The Chronology of the works

As regards the antiquity of the flora listed, each one is obviously at least as old as the earliest of the works in which it has been mentioned. It is of course possible that they may be older still and I have no doubt that scholars conversant with other sources of information may be able to assign to them an earlier date. Taking the works which I have used in this study, the dates assigned to them by scholars appear still to be matters of controversy, but, I think, within broad limits there is general agreement. Thus the Ṛgvedic period is assigned about 1,500 B.C. and in any case not anterior to 2,000 B.C. The Mohenjodaro civilisation is assigned about 1,000 years or 1,500 years earlier. The Arthas'āstra of Kauṭilya is stated to have been written between 350 B.C. and 300 B.C. while the Brihat Saṁhita of Varaha Mihira is assigned to about the year 500 A.D. The Tamil classics S'ilappadikaram and Pathuppāttu are assigned the period from 500 A.D. to 600 A.D. although some scholars would put them back to the second century A.D. The oldest among the flora listed in this study may, therefore, be taken to date some 2,000 or 2,500 years B.C. including those belonging to the Mohenjodaro

period and the Ṛgveda, while at the other end, *i.e.* those mentioned in the later works are at least 1,500 years old. It will be seen that among the flora some are referred to in more than one work. These should be taken to date of course from the earliest among the works.

It is of some interest to note that the Tamil classics relate obviously to conditions in South India or *Tāmil nād*, while the Sanskrit works relate to Northern India. Several items in the flora figure in both classes of works; others, however, appear only in either the one or the other. Whether the negative evidence of the absence of mention of any crops from all the works, or from any one class, can be taken to indicate either that they were not known at all, or known only in the North or the South is a moot point. Though ordinarily such negative evidence cannot be of any value, the fact that these works refer to such a large number and display such minute observation may invest such evidence with considerable value and I think that one will not be far wrong if he relies upon it to show that the crops not mentioned were really not known. Still, one realises that this is treading on uncertain ground.

The Identification of the Flora

The bulk of the crops and other flora which have been brought together in this study bear names which are difficult to indentify. In respect of some of them, especially those mentioned in the Arthas'āstra, the botanical names have been given, thanks to the great pains taken by the talented translator, Dr. Shama Sastri, who has secured these names presumably from reliable sources. In respect of the Tamil names, it has been found possible to obtain the botanical names of many from the Tamil Lexicon published by the Madras University. In the case of many others both Tamil and Sanskrit, botanical names could be found in the Dictionary of Economic Products of India. I have been able to secure some from other sources also. There remain, however, a fair number for which botanical names could not be found and in their case I have had to decide whether to leave

them out or retain them. I decided finally, that it would be useful to retain them rather than omit them, as it is possible that they may be identified by others.

The names are arranged in alphabetical order, much in the manner of an index giving under each item the name of the work in which it is mentioned, which will decide its antiquity and the context or contexts in which it is so mentioned. This indeed should be considered a special and inviting feature of the study of particular interest to readers.

In many cases the references are descriptive; in others they throw light upon many aspects of life in those days; in others again they are of much agricultural interest, referring as they do to many practices which strangely enough continue unchanged to this day; in yet others, they furnish information of great practical value, which, if pursued, may lead to important results, this being the case with the references in the Brihat Saṁhita and the Arthas'âstra. All of them, moreover, will serve to invest what would otherwise be a bare list of names with human interest and clothe the skeleton with flesh and blood so to speak. In conclusion it may be stated that among the flora of India, are to be found some which are as old as about 5,000 years, belonging as they do to the time of the Mohenjodaro civilisation, some are about 3,500 years old belonging as they do to the period of the Vedas and the Upaniṣads, others are more than 2,000 years old and belong to the period of the Arthas'âstra, while the remainder belonging to the Brihat Saṁhita period and that of the Tamil classics are not less than 1,500 years old. It is noteworthy, moreover, that many of the methods of cultivation of the crops referred to are the same as they are at the present time, and the special features, uses, methods of preparation and so on as they are known to us now were known likewise in those olden days also.

The following abbreviations are used:

Arth. S'ās.	...	Kauṭilya's Arthas'āstra.
Br. Saṁ.	...	Brihat Saṁhita of Varaha Mihīra.
S'il. ad.	...	S'ilappādikaram.
Thir. pad.	...	Thirumurugattruppadai.
Per. pad.	...	Perumbanattruppadai.
Por. pad.	...	Porunarattruppadai.
Sir. pad.	...	Sirumabanattruppadai.
Mul. pat.	...	Mullaippāttu.
Math. kan.	...	Mathuraikanji.
Ned. vad.	...	Nedunelvadai.
Kji. pat.	...	Kurinjipāttu.
Pat. pal.	...	Pattinappalai.
Mal. kad.	...	Malaipadukadam.

A

Adappam or *Adumbu*. (*Ipomea biloba*). It is said to grow on very dry soils (Por. pad.) and is one of the plants which grow on sand on the sea-shore; (Kji. pat.). It is one of the many flowers listed in the same poem.

Akil (*Aquilaria agallocha*, *Roxb*). The wood is fragrant and is used much like sandalwood. The fragrant smoke from this burning wood is used to perfume women's hair. (Sir. pad. and elsewhere.).

Aloe (*Aloe indicum*)—The plant yields the valuable gum, *agallochana*, a highly prized article of perfumery (Arth. S'ās.).

Ambal (*Nymphaea lotus*). Described as a plant with small thin leaves and flowers alive with honey bees. (Math. Kan.). The flowers are also listed in (Kji. pat.).

Amrataka (*Spondias mangifera*). One of the trees indicating the presence of underground water (Br. Saṁ.).

Anjana (?). This is one of the trees indicating the presence of underground water. (Br. Saṁ.) It is one of the trees fit to be planted in the vicinity of houses (Br. Saṁ.).

Ankola (*Alangium Lamarckii*). One of the trees indicating the presence of underground water (Br. Saṁ.). The fruits or nuts of this tree form an important ingredient in a sort of magical mixture for smearing on seeds, in order to make them sprout in a day and bear fruits in a day, almost in the manner of a *mango trick*! It can be used also on cuttings, etc. to produce strange similar effects (Br. Saṁ.).

Apamarga (*Achyranthus aspera*). The Atharva Veda mentions this plant as being a specific against hunger thirst and loss of vigour. One of the flavouring ingredients added to liquor to make it pleasant to drink (Arth. S'ās.).

Apaskambam (?) The Atharva Veda mentions it as a medicinal plant, antidote against all kinds of poison.

Arani (?). The timber of this tree should not be used for house-building (Br. Saṁ.)

Areca nut (*Areca catechu*). The tree and its products find frequent mention in the Tamil classics, but scarcely ever in the others works concerned in this study. In the Arthas'āstra, powdered areca nut is mentioned as one of spices or flavouring agents to be added to certain forms of liquors.

One or the other of the characteristics of the tree is very aptly described in the Tamil works, thus: Its tall white stems in closely planted groves look like rain falling when the Sun shines (Per. pad.). The large leaf-sheath forming the base of its leaves, swollen with the flower bunch which it encloses is compared to a pregnant woman (Per. Pad.). The sheath opens setting free the young bunch, with which ample supplies of water in the soil swell into green fruits and ripen (Ned. vad.). The trees with their characteristic green bunches are a feature of the Cāuvery valley indicative of its great fertility (Pat. pal.) The wharves and warehouses in the sea-port of Puhar were over-flowing with bags of areca nuts, along with the bags of many other products (Math. Kan.). Areca nuts are cured in a decoction made of the wood

choppings of *Karungali* wood, perhaps some fancy kind of nut (Math. Kan.). Bunches of areca nuts are among the presents brought to their king by the hill people (S'il. ad.).

Arimeda (*foetid mimosa*). One of the trees listed as giving strong timber. (Arth. S'ās.)

Arişta (*Sapindus trifoliatus*). This is one of the ingredients in a paste used for causing leprosy (Arth. S'ās.) According to Sir G. Watt, the name *Arişta* is also given to the common *neem* tree and also to *Xanthium strumarium*.

Arjuna (*Terminalia ajuna*). One of the trees giving strong timber (Arth. S'ās.). When it grows luxuriantly it is an indication of a good rainfall in prospect (Br. Saṁ.). One of the trees which indicates the presence of underground water (Br. Saṁ.). Under the Tamil name of *Maruthu*, it is referred to as a tree whose flowers are worn in the hair (Thir. pad.). Old trees are said to harbour snakes (Per. pad.).

Arka (*Calotropis gigantea*). This is listed among fibre plants. (Arth. S'ās.). The fibre is used for bowstrings (Arth. S'ās.).

Arugu (*Cynodon dactylis*). This familiar grass is mentioned as growing along with much rank vegetation in abandoned tank beds devoid of water (Pat. pal.).

Arundạthi (?). The Atharva Veda mentions it as a specific for increasing the milk yield of cows.

Asmantaka (?). One of the trees indicating the presence of underground water (Br. Saṁ.).

As'ōka. (*Saraca indica*). The tree became famous, as forming the grove under which Sītā was confined by Rāvaṇa in Lanka: (Rāmāyaṇa). One of the trees fit for worship and suitable for planting in the vicinity of houses. (Br. Saṁ.). The flowers are red as fire (Kji. pat.). Groves are of the colour of the morning Sun shining through. (Math. kan.).

Asphota (*Careya arborea*). The smoke of the seeds of this tree causes blindness. (Arth. S'ās.).

Asvakarna (*Vatica robusta*). Listed as one of the trees giving strong timber. (Arth. S'ās.)

Asvattha, the sacred fig. (*Ficus religiosa*). The Pipal tree. Oldest flora in India, as the tree has been found pictured in the seals found in the ruins of Mohenjodaro. The wood was used as the lower block of *Arani* or the apparatus for making fire by friction, in Vedic times. It is as supreme among trees as the Lord himself (Baghavad Gīta). The tree is compared to the Saṁsāra. A ball prepared from the wood of this tree, on which much parasitic growth may be found, is used for removing the effect of certain poisons (Arth. S'ās.). A luxuriant growth of this tree is an indication of a good season for all crops (Br. Saṁ.).

Atthi (*Sesbania grandiflora*). The flower is very aptly described as the tight folded flower (Kji. pat.). The flowers are curved like a pig's tusk (Per. pad.). The flowers were worn by Cōḷa kings, distinctively (Por. pad.). The flowers are heaped in front of the Devi's altar for pūja (S'il. ad.).

Authumbaramani. (?) The Atharva Veda mentions it as a specific for promoting nourishment, vigorous growth and strength.

Aviram (*Cussia auriculate*). The open flower are referred to in (Kji. pat.).

B

Badara. (*Flacourtia calaphracta*). The fruits are classed among the acid fruits (Arth. S'ās.)

Bakula (*Mimusops elangi*). Also known as *vakula*. The fibre from this tree is used in making garments (Arth. S'ās.). One of the trees fit for worship and to be planted near houses (Br. Saṁ.).

Bala (*Lida cardifolia*). One of the ingredients in a decoction for removing the effect of certain poisons (Arth. S'ās.).

Balbuja (*Eleusine indica*). One of the plants furnishing rope-making material (Arth. S'ās.).

Bamboo (*Bambusa spp.*). A very early reference is to be found in the Vedas. "As one carrying a load of bamboos on his head places it on a high load-easing platform and seeks a little relief." (Yajur Veda).

In the Arthas'ātra, the bamboo is referred to among forest timber and eight different varieties are specified, *viz. Utaja, Chemiya, Chava, Venu, Vamsa, Satina, Kanaka* and *Balluka.* In the same work, it is stated that bamboo roots if powdered and mixed with certain other ingredients and smeared over the body will produce a burning sensation and that it is made use of for this purpose. Hills covered with bamboo forests are described (Thir. pad.). Honey is said to be fermented into toddy in vessels made of bamboo hollows (Thir. pad. and other poems). Flowers of the thin or dwarf bamboo fill the forest with their fragrance (Thir. pad.). Bamboo rods are used as fishing rods (Per. pad.). The smooth and rounded shoulders of young women are compared to the smooth surface of the bamboo (Ned. vad.). Bamboo seeds or bamboo 'rice' is frequently referred to as a food; it is made into flaked rice or *aval* (Mal. kad.). It is cooked with dry land rice, tamarind and dhall into a gruel and eaten (Mal. kad.). Forest fires are caused by the rubbing together of bamboos in clumps (Math. kan.). Vessels of bamboo hollows are used for the curdling of milk into curds, because the bamboo surface will not be affected by the acidity of the liquid. (Pad. pal.). Groves are fenced with bamboo fencing (S'il. ad.). Bamboos are used for constructing *machans* (cots) using canes for tying them together (Kji. pat.). Pickles are preserved in long bamboo cylinders called *andē.*

Banyan (*Ficus bengalensis*). In the Cchandogya Upaniṣad, the subtle hidden life of the insignificant looking seeds which give rise to trees of gigantic size, is compared to the mystery of the *ātman.*

A decoction of the roots will stain the body black (Arth. S'ās.). One of the trees fit for planting on the margin of tanks (Br. Saṁ.) A luxuriant growth of this tree predicts a good crop

of barley (Br. Saṁ). Birds settle in numbers upon the tree, feasting on the ripe berries making noises of many tones like an orchestra (Math. kan.).

Barley (*Yavana*). The grain which is most frequently mentioned in the Vedas; it was probably the food-grain which was the staple food of the time as could be seen from several references. "As a husbandman repeatedly ploughs the field for barley" (Ṛgveda); "As a granary is filled with barley" (Ṛgveda); As barley is harvested by cutting the earheads from the stalks" (Yajur Veda); "O! barley grain, may you increase evermore, may you be inexhaustible, like the sea" (Atharva Veda) and so on, in numerous contexts. In the Upaniṣads, also many references can be seen, thus, the *Puruṣa* resides in the heart, small as a barley grain and as a brilliance or *jyoti*. (Brihadāraṇyaka and also Cchandogya Upaniṣads).

In the Yajur Veda occurs a hymn which is very interesting in this context of the antiquity of some of our crops, as it mentions quite a large collection of them: thus "Through Yagña, may I secure happiness, riches, love, affection * * * food, milk, * * gold, wealth, rice, barley, and other grains, black-gram, green-gram, wheat, *tuver* (*Cajanus indicus*) bengal-gram (*Cicer arietinum*), *thenai* or *navane* (*Setaria italica*), *shamai* (*Panicum miliare*) *sirumani* rice and orchard crops." It has apparently been cultivated from the remotest times, as barley and wheat grains have been found in the Mohenjodaro ruins. The Arthas'āstra mentions barley as one of the ingredients in a mixture or preparation which will enable one to live on for a whole month. In the Tamil classics references are few. 'The white coloured rice called *yavana* rice.' (Math. kan.). White rice and *yavana* rice in the milky stage but ripening quickly in the winds (Ma'. kad.).

Bengal-Gram (*Cicer arietinum*). The reference in the Yajur Veda is given above. The Brihadāraṇyaka Upaniṣad, refers to it as follows: The *Virāt puruṣa* then divided himself into two, *pathi* and *pathni* (husband and wife) like the two halves of a gram seed.

Betel leaves (*Piper betle*). Betel leaves as an article of sale find mention in the passage that, among the many kinds of tradesmen, there were also *pasavar*, *i.e.* sellers of betel leaves (S'il. ad.). The leaves are said to be picked from well-grown creepers (Math. kan.), which also mentions the use of lime obtained by burning conch shells and of areca nuts cured in a decoction of the barks of *karungali* wood, both presumably signs of rank and wealth.

The Arthas'āstra mentions '*nāgalata*,' among canes and creepers and this is translated as betel leaf by the translator, but perhaps the hard solid cane with black and white blotches on it, resembling a snake which goes by this name in Mysore is meant; this, however, is only a guess and requires further research for confirmation.

Bhallataka (*Seecarpus anacardium*). This is used in preparations for causing madness (Arth. S'ās.). One of the trees indicating the presence of underground water (Br. Saṁ.). Its abundance forebodes danger to people. (Br. Saṁ.).

Bhandi (*Hydrocotyl asiatica*). One of the ingredients in a mixture whose smoke causes death (Arth. S'ās.).

Bhurja (*Betula vulgaris*). The birch. Mentioned as one of the trees whose bark is used for writing upon like paper (Arth. S'ās).

Bilva, the sacred Bael (*Aegle marmelos*). If growing in association with the fig tree, this tree indicates the presence of underground water (Br. Saṁ.). The flower is among the flowers listed in Kurinji pāttu. Referred to also as *kooviram* and *vilvam*.

Black-gram (*Phraseolus mungo*) *Māṣa*. A reference to this in the Yajur Veda is made under Barley. The Arthas'āstra gives the outturn from the pulse after it is dressed. It also mentions it as one of the ingredients in a preparation for enabling one to fast a month.

This is included in a list of eighteen grains and pulses, called the eighteen *koolams* or grains, (S'il. ad.).

C

Canes, rattan. (*Calamus rotang* or *Rhapis flabelliformus* ?) Canes are used for tying bamboos together and constructing cots in forests (Ned. vad.). See also under '*nāgalata*.'

Cardamoms. (*Elattaria cardamomus*). Bunches of green cardamoms figure among the presents brought by the hill people to their king (S'il. ad.). The Arthas'āstra mentions its use in the preparation of fish poisons; along with certain other ingredients it is also used in preparations of decoctions for causing madness. (Arth. S'ās.).

Castor oil plant, (*Ricinus communis*) called *Hastikarna*. One of the ingredients in a mixture whose smoke causes death. (Arth. S'ās.). An abundance of this crop foretells cheapness of elephants. (Br. Saṁ.).

Chembu tubers (சேம்பு) (*Colocassia antiquorum*). Referred to, as the clump of stems growing from a wide base (Pat. pal.). The leaf is said to be eaten (as is the custom at present), as likewise the roots and tubers of many kinds, among which is the sweet potato, according to the commentator (Per. Pad.).

Chengazhaneer (செங்கழுநீர்) (*Nymphea odorata*). A flower which is mentioned in nearly all the poems of the *Pathupāttu*. Garlands are made of the choice petals of these cool flowers (Math. kan.). Its flowering near tanks is mentioned as a sign of great fertility. (Math. Kan.). Buffaloes graze it down greedily (Sir. pad.). It flowers in the cool waters of tanks (Kji. pat.).

Chitraka. (*Plumbago zeylanica*). One of the flavouring agents used for making liquors pleasant to drink (Arth. S'ās.).

Cinnamon or *chocha* (*Cinnamomum Zeylanicun*) is included among the spices to be added for flavouring the liquor called *āsava* (Arth. S'ās.).

Cocoanuts (*Cocos nucifera*). Bunches of cocoanuts figure among the presents brought by the hill people to their king (S'il. ad.). The tree with its base like a mortar, whose fronds are plaited into mats and used for thatching sheds in cocoanut groves, (Per. pad. and also Por. pad.).

Tender cocoanuts furnish a cool drink (Per. pad.). It is described thus : the tree whose fruits are three cornered, very aptly. (Per.pad.) ; Cocoanut groves cover hill sides (Thir. pad.) ; The force of the water falls knocking down young bunches. (Thir. pad.). The flowers from the opening spathes are listed in the collection in (Kji. pat.). Cocoanut trees and many other palms likewise indicate the presence of underground water. (Br. Saṁ.).

Coriander. (*Coriandrum sativum*). One of the articles listed among pungent articles. (Arth. S'ās.).

Cotton (*Gossypium* perhaps of the *indicum species*). Recent evidence goes to establish the fact that cotton was grown and spun in the Mohenjodaro period, although in the Vedas themselves there is no mention. (*Cf.* my book on 'Agriculture and Allied Arts in Vedic India.)

The ratio of the yarn spun to the cotton used for spinning is specified (Arth. S'ās), along with many rules pertaining to the spinning of cotton. The seeds are to be smeared with a paste of cow dung and earth, before sowing, to prevent them from clinging to each other and thus facilitate even sowing (Arth. S'ās)—a practice which prevails even today. The seeds of red (flowered ?) cotton are used as one of the ingredients in a preparation for bringing about death. (Arth. S'ās.). Streets of the sea port of Puhar were occupied by weavers highly skilled in the weaving of fine fabrics of cotton, silk and wool (S'il. ad.). The flowers of cotton are among those listed (Kji. pat.)

Silk cotton (*Bombax malabaricum*). One of the trees planted for indicating the boundaries of villages and other tracts (Arth. S'ās.). Its flowers are red as fire (S'il. ad.) The trees shed their flowers in red heaps in front of the Devi's altar (S'il. ad.) Pillows stuffed with the soft fluff or cotton from the fruits (S'il. ad.). Lips red as the petals of these flowers (Por. pad.). The tree whose fruits split open before they are ripe (Math. kan). The fluff showing out of a splitting fruit is compared to the back of a squirrel (Per. pad.) are some of the references.

Cucumber (*Cucumis sativus.*). Mentioned in the Ṛgveda under the name *Urvaruka*, in the prayer, 'May I be liberated from death like the *Urvaruk* fruit from its stalk.'

Cummin seed, *jeerege* (*Cuminum cyminum*) One of the articles in the king's store classed among pungent articles. (Arth. S'ās).

D

Damanaka (*Artemesia indica*). One of the articles classed as pungent. (Arth. S'ās.).

Darbha (*Sacharum spontaneum*), the sacred grass known also as *kuṣa*. Mentioned along with several other grasses, such as *Shara*, *Shariya* and *Veana*, all of which are said to harbour snakes. (Ṛgveda). The profusion of this grass in flower betokens a good season for the sugarcane crop (Br. Saṁ.). One of the grasses indicating underground water (Br. Saṁ).

Daruharidra (*Amomum xanthorrihon.*) A flavouring agent added to liquor to make it pleasant to drink (Arth. S'ās.).

Date, the wild date (*Phoenix sylvestris.*) The leaves are described as sharp pointed like a spear (Per. pad.). The colour of the coarse red rice grown on *ushar* (alkaline) land is compared to the red colour of the wild date fruits (Per. pad.).

Dhava (*Mimosa hexandra*). Listed among the trees giving strong timber (Arth. S'ās.) However, the Brihat Saṁhita says the timber should not be used for house building.

Dravanti (*Anthericum tuberosum*). Used as an ingredient in a mixture which when applied through the nose cures headache and other diseases of the head. (Arth. S'ās).

E

Elavaluka (*Solanum melongena*). One of the ingredients in a flavouring powder added to liquors (Arth. S'ās).

Engai (எங்கை ?) One of the many flowers listed in Kurinji pāttu.

Eruvai (எருவை ?) Another among flowers listed in Kurunji pāttu.

Eruzham (எருழம் ?) Described being red like fire and one of the flowers listed in (Kji. pat.).

F

Field Bean (*Dolichos lab-lab*) *mochai*, or *avarai*. Mentioned among the eight '*koolams*' (grains and pulses) S'il. ad.) The fruits are very aptly described as having a curved shape like a sickle (Mal. kad.). The beans have the colour of the flowers of the '*vengai*' (*Briedelia montana*) and are split into dhall and cooked and eaten (Per. pad.). The flowers are borne on long creepers (Kji. pat.). Huntsmen watching the crop against wild deer raise a big din (Math. kan.).

Fig (*Ficus spp.*) Finds mention as early as in the Bṛhadāraṇyaka Upaniṣad, in which the parting of the *Puruṣa* from the body when the latter dies, is compared to the dropping of the fig fruit when it is ripe and its connection with the stem naturally ceases. The *Ficus indica* yeilds a fibre used for wearing garments (Arth. S'ās.).

G

Garudadwaja (?) A creeper which indicates the presence of underground water (Br. Saṁ.)

Gavedruka (*Coix barbata*). One of the fibre plants listed whose fibre was being used for bowstrings (Arth. S'ās.).

Gingelly also known as *sesamum* (*Sesamum indicum*). This is probably the oldest among the oil-seeds of the country. It finds mention in the Vedas: 'Taste the oil and the ghee and the oil of the gingelly' (Atharva veda). 'I offer you dried sugar-cane, white gingelly, reeds and bamboos' (Atharva Veda). In the Arthaśāstra, the oil is mentioned as an unguent and is also said to be used in the smelting of ores. The same work gives the percentage outturn of oil when the seeds are pressed for oil. 'In order to make trees bear abundant fruits and flowers, they should be watered with milk in which *sesamum*, black-gram, horse-gram and green-gram have been boiled and cooled. (Br. Saṁ.) The *sesamum* crop is also to be used as a green manure crop, to be ploughed in, when in fruit, as preparatory green manure crop, so as to increase the growth and

yield.' (Br. Saṁ). The stalks are burnt and the ashes dissolved in cows urine and poured on heated rock for splitting it (Br. Saṁ.). The much branched gingelly plants are so well grown that a handful will contain seven fruits,' is a description (Mal. kad.). Reference is made to fields of gingelly, where the young fruits are ripening (Math. kan.).

Ginger (*Zingiber officinale*). One of the products listed among pungent articles (Arth. S'ās.). The ginger plants growing luxuriantly with numerous sprouts in the fertile Cāuvery delta (Pat. pal.). It grows almost wild in this fertile country (Mal. kad.). The roots are heaped on flat rocky ground to dry (Math. kan).

Gokṣura (*Tribulus terrestris*). One of the creeping or trailing plants indicating the presence of underground water. (Br. Saṁ.)

Grapes (*Vitis vinifera*). Though not mentioned specifically as under cultivation, the crop and its uses can be reasonably inferred in Vedic times. According to De Candolle its cultivation can be traced back to 4,000 years, North-West India being a great centre of its cultivation. Wilson translating "*Sura*" in the Ṛgveda as "wine" says the crop and the fermenting of the juice into wine must have been familiar to the Vedic Āryans. The Arthaśāstra refers to it under the name *Mridvika* and mentions tracts with abundant or overflowing water as suitable places for its cultivation. Different varieties of wine (from grapes) are also mentioned which come from different places, after which they are named.

Green-gram (*Phraseolus radiatus*). A reference in the Vedas, is already made under, Barley. In the Cchandōgya Upaniṣad, a story relates that how a starving Brahmin by name Ushasthi begged a little of the boiled green-gram which an elephant keeper was eating, despite the fact that it was *ucchiṣta*. The Arthas'āstra specifies the outturn of material to be expected when the gram is dressed. The S'ilappādikaram includes it among the eight kinds of *koolam* (grains and pulses).

Gunja (*Abrus precatarius*). The rounded shiny seeds of this plant are referred to as being used as a unit of weight just as at present, especially for weighing gold and precious gems. The average weight of a seed unit is equal to $1\frac{5}{16}$ (one and five sixteenths, grains troy weight. (Arth. S'ās.).

H

Haridra (?) One of the plants indicating the presence of underground water (Br. Saṁ.)

Horse-Gram (*Dolihcos biflorus*). It is mentioned as one of the ingredients in a mixture which will enable one to fast a month (Arth. S'ās.). It is one of the eight kinds of pulses described as the eight *koolam*. (S'il. ad.). The black seeded variety of the seed is compared to the black colour of the hill people (Ned. vad.). When an enemy's city is destroyed the conqueror ploughs up the ground and sows it with this pulse (S'il. ad.).

I

Iluppai (*Bassia latifolia*). *Madhuka*. The flowers are made use of in preparing a mixture which will cause fever. (Arth. S'ās.). One of the trees which yield strong timber (Arth. S'ās.) A luxuriant growth of the tree indicates a season for an abundant wheat crop. (Br. Saṁ.).

Ingudi (*Terminalia catappa.*) The country almond. One of the seeds, the outturn of oil from which is specified (Arth. S'ās.).

The identification is probably not correct because the *Terminalia catappa* is not an oil-yielding tree—Perhaps the true almond is meant.

Irungu (*Andropogon sorghum*) Mentioned as one of the eight kinds of grains (S'il. ad.)

Iruvatchi (*Jasminum sp.*) Described as the sweet scented flower which opens after the sun has set in and it becomes dark. (Kji. pat.).

J

Jack fruit tree (*Artocarpus integrafolia*). References are numerous in the Tamil classics, to this common and much esteemed

fruit. The peculiar characteristics of both the tree and fruit have been carefully noted and described thus: The jack tree which fruits without bearing flowers, the reference being of course to flowers as ordinarily understood. (S'il. ad.). The fruits are among the presents brought to their king by the hill people. (S'il. ad.). Jack trees have pepper vines twined on them, quite a common sight even at the present day (Sir. pad.). The fruits cracked and split, exposing and scattering the seeds (Mal. kad.). The seeds from fruits ripened on the tree and falling and drying on the ground, are made into flour and used for making a dish with tamarind, curds, etc. (Mal. Kad.). The fruits are borne near the roots and have small sized pulpy seed coat (Por. pad). Jack trees fruit at ground level and people seek for them in crowds for the sweet pulp (Per. pad.). One variety of fruits in large bunches has red seed coating pulp (Por. pad.). The honey within the seed covered by the pulp is thick as mire (Math. kan).

It is one of the trees fit for planting near houses and worshipped (Br. Saṁ.).

Jambu (*Eugenia jambilana*). *Naval.* The fruits are made use of in the preparation of astringents. (Arth. S'ās.). One of the trees growing in moist areas (Br. Saṁ.) One of the trees which should be planted on margin of tanks (Br. Saṁ.). The tree also indicates the presence of underground water (Br. Saṁ.). This work also gives detailed instructions regarding the method of propagation of the tree by grafting. An abundance of these fruits is an indication of a good season for black-gram and *sesamum* (Br. Saṁ). A characteristic description of the tree is: The black fruits of the tree were shaken down by the wind and were strewn on the rocky ground below (Mal. kad). Its flowers are included in the collection in Kurinji pāttu.

Jangidam (?) Mentioned in the Atharva Veda as a kind of panacea against poisons, aches, fever and cough.

Jasmine (*Jasminum sambac ?*) An abundance of the round variety of jasmine is an indication of a good season for mustard (Br. Saṁ).

Jnazhal (ஞாழல்) ? called also 'tiger claw *konrai*'. One of the flowers listed in Kurinji pāttu.

Jujube (*Zizyphus jujuba*). One of the trees indicating the presence of underground water (Br. Saṁ.).

Jyotis'mattee (*Cardiospermum halicacabum*). One of the trees indicating the presence of underground water. (Br. Saṁ.).

K

Kadumba tree (*Anthocephalus cadamba*). One of trees indicating the presence of underground water. (Br. Saṁ). Described as a tree which affords very dense shade, resembling darkness. (Thir. pad.)

Kaidarya (*Vangueria spinosa*). The stinking oil prepared from this plant cures madness. (Arth. S'ās.)

Kalam fruit. (*Carissa carandas*). One of the acid fruits listed in in Arthas'āstra. The polished black surface of the *yazh* (யாழ்) a vīna-like musical instrument, is compared to the glistening black colour of this fruit (Mal. kad.).

Kali (*Tragia involucrata*). One of the ingredients in a mixture whose smoke causes blindness (Arth. S'ās.).

Kampillaka (?). One of the trees indicating the presence of underground water. (Br. S'aṁ.).

Kandal (*Gloriosa superba*). The flower is described as red as fire (Thir. pad). The flower is worn in the hair (Thir. pad.). The flower is also described as the one whose petals resemble bits of broken bangle. (Mal. kad.).

Kanji (*Trewia nudiflora*). One of the trees mentioned in (Por. pad.). It is described as the short stemmed *kanji* (Per. pad.). One of the flowers listed in Kji. pat.

Kantakara (*Solanum xanthocarpum*). One of the ingredients in a mixture called '*madanayoga*' and used for poisoning grass or water. (Arth. S'ās.)

Kapi (*Embellica officinalis*). One of the ingredients in a mixture or decoction for removing the effects of poisons. (Arth. S'ās.).

Kapitha (*Feronia elephantum*). One of the oil seeds, the out-turn of oil from which is specified. (Arth. S'ās.).

Karanthai (*Sphaeranthus indicus*). One of the flowers listed in Kji. Pat.

Karavīra, Oleander (*Nerium odorum*). One of the ingredients in a mixture called juice of *madanayoga*, used for poisoning grass or water. (Arth. S'ās.). One of the ingredients in a mixture whose smoke causes death. (Arth. S'ās.).

Karnikara (*Pentapes acerifolia.*). Mentioned as one of the ingredients in making ignition powder, (Arth. S'ās.).

Karungali (*Diospyros tupru*, or *ebenum ?*) The wood of this tree is used for a particular part of the *Yazh* (vīna-like instrument) (S'il. ad.). Choice quality of areca nut is made by curing it in a decoction made from the choppings of this wood. (S'il. ad.).

Karunthama kodi (?) One of the flowers listed in Kji. Pat.

Karuveypilai (*Murraya Koenigii*). The leaves are used for stirring in and flavouring butter-milk (Per. Pad.).

Karuvilam (*Acacia arabica*). The flowers are like blue beads (Kji. pat.).

Kataka nuts (*Strychnos potatorum*). One of the ingredients in a powder which is to be stirred in muddy water to render it clear (Br. Saṁ.).

Katuphala (*Glelina arborea*). Used in a mixture which when administered through the nose cures headache and other diseases of the head (Arth. S'ās.).

Kavalai (?). A tuber crop; luxuriant creepers growing from every pit, whose tubers ripened ready to yield their starchy flour (Mal. kad.).

Kāyam (காயம்), Onion (*Allium cepa*) or (garlic ?). Is mentioned as being grown along with a variety of crops in the rich forest on the Sirumalai hills situated in the Pāṇḍyan kingdom. (S'il. ad.). It is one of the presents brought by the hill people to their king. (S'il. ad.).

Kayām (காயாம்) (*Myrtus Leucadendron*). A flower described as resembling dark deep blue gems (Por. pad.). The flowers are dark as collyrium (Mul. pat,). Described as the flower with numerous petals (Kji. pat.).

Khadira (*Mimosa catechu*). Under the name *khayar* according to the Ṛgveda the wood of this tree was used for the axle of carts. Mentioned as one of the ingredients in making ignition powder (Arth. S'ās.). One of the trees yielding strong timber (Arth. S'ās.). Its abundance forebodes a year of famine (Br. Saṁ).

Kimsuka (*Butea frondosa*). One of a group of plants whose flowers yield a dye. (Arth. S'ās.). One of the trees when growing together with *jujube* indicates the presence of underground water (Br. Saṁ.). A luxuriant growth of the tree indicates a good season for the grain *kodrava* (*Paspalum scrobiculatum*) (Br. Saṁ.).

Kiratatika (*Agothotes chirayata*). Mentioned among the articles classed as pungent (Arth. S'ās.).

Kodal (?). Described as a flower whose buds begin to open like the palm of a man's hand (Mul. pat.).

Kodrava (*Paspalum scrobiculatum*). One of the grains the outturn of clean or dressed portion from which is specified (Arth. S'âs.). The increase in volume which the grain undergoes when cooked is also specified (Arth. S'ās.). One of the grains included in the list of eight '*koolam*' (S'il. ad.).

Kokodumbara (?). One of the trees indicating the presence of underground water. (Br. S'aṁ.).

Kommati mathalangai (*Citrus medica*). The Arthas'āstra mentions it classed among acid fruits. It also refers to the fragrant smell of the fruit as of a perfumed oil. The fruit is pickled (just as at present) and the pickle is a feature of Brāman houses (Per.pad.).

Kongu (*Hopea glabra*). The breasts of young women are compared to the unopened buds of this tree. (Thir. pad). One of the many flowers listed in Kij. pat.

Konrai (*Cassia marginata* or *fistula* ?). The flowers are borne in clusters (S'il. ad.). The flowers are borne in pendulous clusters (Kij. pat). The flowers strew the ground like gold (Mul. pat.). The wood of the tree is used for a particular part of the musical instrument called *Palai yazh* (Por. pad.).

Koothalam (*Convolvulus sp.*) A fragrant flower used for making garlands (Thir. pad.).

Koovai (*Maranta arundinacea*), the arrow root. Reference is made to roots which are ripe and ready to yield the dust-like flour inside. (Mal. kad.)

Kooviram, same as the sacred *bael* (*Aegle marmelos.*) Already referred to under *Bilva*.

Kosataki (*Luffa pentandra*). One of the ingredients in a mixture whose smoke causes death (Arth. S'ās.). If the roots are powdered and eaten for a month then the whole body will become white (Arth. S'ās.).

Kovidara (*Bauhinia variegata*). The colour of the flower is distinctive of certain gold ores. (Arth. S'ās.).

One of the trees indicating the presence of underground water (Br. Saṁ.). Its luxuriance forebodes outbreaks of fire. (Br. Saṁ.).

Kṣauma (*Flax, liseed* ?). One of the fibre plants the outturn of thread from spinning which is specified (Arth. S'âs.).

Kuataja (*Nerium antidysentericum*). One of the ingredients in a mixture whose smoke causes death (Arth. S'ās.).

Kukkuta (*Marsila dentata*). If the roots are powdered and eaten for a month the skin of the body will become white (Arth. S'âs.)

Kulavi (*Jasminum sp.*). One of the fragrant flowers mentioned, called also the wild '*malligai*' (Thir. pad.).

Kankuma (*Crocus sativus*). One of the group of plants whose flowers yield a dye. (Arth. S'âs.).

Kuravaka (*Lawsonia alba*). One of the trees fit for planting near houses (Br. Saṁ.). A season of luxuriant flowering of the plant is a sign that diamonds will be cheap (Br. Saṁ).

Kuravam (the common bottle flower ?). Described as the flower with a profusion of petals (Kji. pat.).

Kurinji, the flowers that bloom in the *kar* or rainy season and are worn in the hair (Math. kan.). is also identified as *Lawsonia alba*.

Kurugu (*Hiptage madablota*). Described as the long stemmed flowering creeper, with deep green leaves and streaked flowers (Per. pad.).

Kurundham, the wild lime (*Atalantea racemosa*). A large dark coloured flower (Kji. pat.).

Kuṣa (?). Sacred grass. See under *Darbha*.

Kuṣta (*Costus sp.*). One of the ingredients in a mixture for curing consumption (Arth. S'ās.) A highly prized perfumery article (Arth. S'ās.).

Kusumba (*Carthamus tinctorius*). One of the group of plants whose flowers yield a dye. (Arth. S'âs.).

(*To be continued*)

NYĀYA BHĀSKARA OF ANANTĀRYA *

Translated by M. B. Narasimha Iyengar. M.Sc.

It has been argued that the fallacy of *siddha-sādhana* (*i.e.* proving the proved) does not arise when the clause, 'Produced by knowledge' is introduced, when there exists the counter-entity of the destruction that is co-extensive with one of the two things, *viz.* 'itself' and 'its' cause. If the destruction, whose counter-entity is the experience that is the cause of the impressions, produces the subsequent knowledge, then also the destruction of the type stated above has not got as its counter-entity 'its' cause taken in the most general sense.

It is not so. It it were so, the word 'itself' will have no meaning and thus there is not the non-establishment of the major term when the destruction has a counter-entity possessed of common attributes. It is not possible to get over the maiming of a limb of the major term in the illustration by following the argument stated above, for the impression of silver, that have been indirectly included in the clause of the ignorance of silver, will not become destroyed through the knowledge of the shell. Otherwise, it will not be possible to have the remembrance of silver, for (in the school of) those who accept the counter-entity of destruction possess the common attributes, it is not possible to apprehend the destruction of the type stated above at the time of the apprehension of the substratum possessing one particular attribute. Supposing a certain form (of an object), that is perceivable, becomes destroyed through knowledge, it will not be possible to ward off the fallacy of *arthāntara*, because the major term of the type stated above will become concluded when (the same object) has a different form. Though the mental perception (produced by the sentence) 'The pot is destroyed, because of the blow given to it by a stick' there is the destruction of the state of pot with all its qualifications, while there is still the occular perception of the state of the broken pieces of pot with all its attributes.

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* Continued from Vol. XLI. Page 109.

It has been argued that the antecedent negation becomes destroyed through counter-entity and it is essential that at the time of the production of counter-entity there should exist the counter-entity. Thus it is seen at the first moment alone the antecedent negation and the counter-entity are not hostile to each other. Therefore, it is assumed that the counter-entity and antecedent negation are hostile to each other. This cannot be assumed, as it has not been seen in any place that (the counter-entity and the antecedent negation) subsist together for the duration of the two moments only.

This is not so, for in the school that accepts the counter-entity to be the destruction of antecedent negation it is not possible to assume the direct hostility between the counter-entity and the antecedent negation. Further it is established that the counter-entity is really hostile (to the antecedent negation) from that (second moment). The (reason being) that in the second moment the destruction (of antecedent negation) is produced. In order to ward off the production of the effect over again with the help of the instruments after the production of the effect in one substratum, it is assumed that the antecedent negation is destroyed by the counter-entity even though it produces the counter-entity. It is not established though it produces the counter-entity. It is not established through the experience of all (people) that it (*i.e.* antecedent negation) is hostile to counter-entity as in the case of destruction. As a matter of fact the counter-entity does not subsist with the antecedent negation for one moment. The counter-entity alone is of the form of destruction of antecedent negation and it (*i.e.* destruction) is produced by the instruments (that constitute) the counter-entity. If the existence and negation are taken to be one and the same then also it (*i.e.* destruction) is produced through the same instruments even in the case of destruction that is different from counter-entity. Therefore, in cases where there exists its (*i.e.* of antecedent negation's), destruction through the relationship of particular time, there also exists its (of the antecedent negation's) absence through the relationship of time. The rule is similar in the case of distinction. Wherever, the destruction (of distinction) exists through the relationship of particular time there does exist

absolute distinction between (the objects) which are hostile to each other and also it is not possible to apprehend the non-distinction (between the objects that are hostile to each other). Only the distinction between the distinguishing characteristics of the container and the contained does not produce the non-hostility between their substratum and it is useless to assume that stinction. It is not possible to state that there is no hostility between the counter-entity and the destruction. It is not possible to remove the hostility that is established by the experience of all (people) and that it is related to time in the sentence, namely, 'when there is the destruction (of an object) that (object) does not exist.' Otherwise, though there is the apprehension, namely, 'The pot is lost,' the doubt that the pot exists arises and at times (a person) may be prompted to get possession of that (pot). As the destruction that is common to perceivability is not hostile to perceivability and as the state of perceivability exists subsequent to destruction, that which produces destruction does not make (a person) abstain from (getting possession of) it (*i.e.* the pot).

It has been argued that at the second moment subsequent to the production of destruction, it is not possible to ascertain the locus of the counter-entity. Therefore, the conclusion is that counter-entity is excluded.

It is not so, because there will be no fallacy of *bādha* (or annulment) when that (counter-entity) which exists (along with the destruction) in the first moment subsists along with the sam (destruction) in the second moment. There is no mental perception of the type, namely, 'that anywhere the counter-entity subsists along with the destruction in the first moment.' Therefore, it is assumed that only in the second moment, the hostility (between counter-entity and destruction) is assumed. Suppose in the first moment no hostility (is assumed) without considering a little bit of the proofs and in the second moment only (the hostility between counter-entity and destruction) is assumed even then there is no hostility in the second moment. Further, though the third moment (is considered) then also no hostility arises in that third moment and thus it is not possible to exclude the cry of attachment *(ad infinitum)* namely, to the fourth moment, etc.

It should not be argued that there the state of potness alone is destroyed and not that (object) which has as its qualifications that state (of potness).

It is not so. In the mental apprehension produced by (the sentence) 'The pot is lost' is the apprehension of the counter-entity considered with all its attributes. In the school of those who regard (the world) to be real, the destruction of the attributes is not accepted to be the counter-entity that is possessed of all the attributes. It is not possible to ward off the fallacy of *arthānthara* when the major term of the type stated above will become concluded by considering that its destruction and its counter-entity are not hostile to each other as in the case of the major term of the form of the counter-entity of the absolute negation that subsists in a substratum similar to 'itself' and (this major term) becomes concluded by considering that the counter-entity and the negation are not hostile to each other. If this were to be accepted there will be the apprehension of the state of perceivability, even when there is the destruction of perceivability through knowledge.

It should not be stated that the fallacy of *arthānthara* does not arise because of the state which does not subsist at the time of destruction whose counter-entity is 'itself' the attribute of the *probandum*.

It is not so, for there is the likelihood of the (last moment) being excluded from the *probandum* and also that (last moment) subsists in the moment of destruction whose counter-entity is 'itself' with all its attributes clay, etc. subsisting at the moment of destruction having as its attribute the state of potness whose counter-entity is 'itself.' The fallacy of *āsrayā-siddhi* (*i.e.* want of substratum) arises, as there is the negation of those attributes stated above in perceivability taken in a general sense. Thus it is not right to state that the last moment is of the form of distinction from 'itself' for it is proved by the experience of all (people) that the counter-entity and the destruction are hostile to each other. It is essential that there should be

the absence (of destruction) through the relationship of the same particular time. Since the rule is not to be infringed it is not proper to say that of 'itself' there is its destruction.

It has been argued that it is possible to say that of 'itself' there is its destruction because the rule that is accepted here is 'where the counter-entity is destruction, there the negation is of the existence at the moment subsequent to the moment of destruction.' Because there is the mental perception, namely, 'The destruction of the pot is produced' and this is hostile to the experience of the mental perception, 'The pot is here,' it is essential that at the moment of production alone the counter-entity and its destruction should be hostile to each other.

It has been argued that the production of destruction becomes impossible, though at the moment of destruction the counter-entity does not exist. The effect that is related to the first moment as it possesses the distinguishing characteristics of the effect and as it exists in space which is the substratum of effect, is of the form of production. The substratum of destruction does not exist as a counter-entity at the moment of production because it possesses the characteristics of the counter-entity. It (*i.e.* substratum of destruction) does not possess the distinguishing characteristics as the effect subsists in the subsequent moment and the distinguishing characteristics are related to the substratum.

It is not so. The distinguishing characteristics of the effect is of the form that defines more closely the particular state. The first moment that is the distinguishing characteristic of the substratum of the effect is of the form of production. Time and space are the causes that produce the effect which has the qualifications of time and space on account of the relationship of identity. Production will become explained by considering the relationship of a place. (This place) is of the form of time and space and is the substratum of the effect.

If it is accepted that at the moment of destruction the counter-entity exists, then it will be opposed to (the meaning of) the aphorism, 'when the subsequent (moment) is produced, the former (moment) is lost.' (Brahma Sūtra. 11-2-19). As against

this subsequent moment the former moment will not be the intimate cause on account of the fallacy of *regressus ad infinitum* arising when (it is stated) in that aphorism refuting the Buddhistic school, that the former moment is destroyed and the subsequent moment is produced. It (*i.e.* the intimate cause) is produced along with the effect as it is the intimate cause. If the counter-entity exists at the time of destruction then it exists at the second moment when the destruction of the first moment is caused. Thus it is (clear that the commentary on the aphorism stated above will become inconsistent, as it is not possible to produce the effect that is of the form of the second moment.

The final beatitude (or *mokṣa*) will not be included in the (four cardinal principles of life (*i.e. puruśārthas*) for the fruits of the counter-entity, namely, destruction are condemned or are found fault with by considering the scriptural text, etc. *viz.* 'Then that which is insignificant is mortal. The other things attain the worlds, that are not by nature destructible.' *Mokṣa* (or final beatitude) is only the cessation of *avidyā* (or nescience) that is of the form of final moment and even this *mokṣa* has as its counter-entity destruction. In the Vārtika, *mokṣa* is explained as the cessation of *avidyā* (or nescience) of the type stated above thus: 'The *mokṣa* is setting of *avidyā* (or nescience, as in the case of the sun) and this *avidyā* (or nescience) is the cause of bondage (or *saṁsāra*). The statement, 'The essential nature of the soul having as its indicating mark the cessation of *avidyā* (or nescience) of the type stated above is the *mokṣa*' will be refuted elsewhere.

It has been argued that the negation of one of the two things, ignorance and its impressions, has a counter-entity that is similar to itself and that has as its attribute time. If the negation of one of the two things, namely, that which is related to ignorance and its impressions are dependant on the ignorance for it is related firstly to ignorance and secondly that it subsists at a time anterior to 'its' (apprehension), then the counter-entity (of this negation) is that which is set aside or discarded by cognition. The destruction in the former school and the absolute negation in this school are dependant on knowledge though they and the knowledge sub st at the same time. The relationship to ignorance

is destroyed through the knowledge of the ultimate category for in mental perception the perceivability of all (objects) is destroyed. It should not be stated that since the absolute negation of the type stated above is tainted with *avidyā* (or nescience) the absolute negation of the type stated above of that (absolute negation) should be spoken to as dependant on knowledge. So also the fallacy of *regressus ad infinitum* arises as its (*i.e.* of the absolute negation of the absolute negation's) negation (is to be spoken to). Since in the former school the destruction of 'itself' and the things other than 'itself' of a certain (object) is produced in this school (*advaitic* school) also the negation of 'itself' and the things other than 'itself' of an (object) is produced.

It is not so and it is not possible to get over the fallacy of *arthānthara* for in the knowledge of the pot, etc. there is firstly the negation of that which is similar to itself, secondly, there exists one of the two things, *viz.* ignorance and its impressions as stated above; and thirdly, there exists the negation of one of the two things, namely, that which is related to ignorance and 'its impressions.' As the negation of the type stated above becomes associated with the will of the Lord who is possessed of all qualities and as the world exists subsequent to the knowledge of the *Brahman* it is possible that it can be set aside or discarded by cognition. The fallacy of *arthānthara* arises by taking into consideration (the fact) that the negation of the type stated above that subsists in the pot, etc. has been proved to be dependant of the knowledge.

(*To be continued*)

REVIEWS

Early Bengali S'aiva Poetry. By Asutosh Bhattacharyya, M.A. Published by Asim Kumar Bhattacharyya. 4, Panchanantala Lane, Calcutta-34.

ASUTOSH Bhattacharyya, one of our contributors, is the author of Early Bengali S'aiva Poetry which offers an independant study by itself. It is very unfortunate that so far no such attempt was made. Materials are not as prolific as those of Vaiṣṇavism in S'ākta poetry in Bengali but the few that are scattered for over six centuries are mixed up with the literature of the S'āktas and Nāthas. A synthetic study of the early and mediaeval Bengali literature dealing strictly with the S'aiva in character is made for the first time in this work. It was first published in 1944 as Dacca University Studies, Vol. VI and is now re-printed with the un-drudging help of Sri Manoram Guha Thakurta.

S'iva is chiefly a non-Āryan deity, his later development having a wide popularity in pre-Āryan Hindu Society. Dr. Marshall traces S'iva as a non-Āryan deity basing confirmation from the discoveries of the Mohenjodaro. Sri H. D. Bhattacharyya in his work 'The Fcundations of Living Faiths' thinks that S'aivism is more in contact with the original non-Āryan population of India than Vaiṣṇavism which cirulates in the heart of Āryan settlements. Non-Āryan ingredients manifested themselves in the divine character of Rudra in the Vedas. There is thus a considerable traversity about the development of S'iva as one of the trinity in Indian literature and it would be profitless to enter into a discussion on the merits of the purāṇic literature which seeks to harmonise the conception of these Rudra and S'iva aspects wherein he has been conceived to be *Ghora*, *Bhairava* and *Rudra* on the one hand and as *Aghora*, *S'iva* and *Dakṣiṇa* on the other hand. The mendicant aspect of S'iva is also the outcome of the influence of the purāṇic ascetic and the beggar S'iva subject to the influence of Buddhism and D. C. Sen in his 'History of Bengali Language and Literature' states that the story of the poison-taking of purāṇic S'iva was thus nationalised after the taste of the Bengali community of the time. The practice of taking

wine (*Kārana*) and other intoxicating drinks sanctioned by the *tantra* and *kaula* practices had been in vogue in this country. The conception of this moral degeneration of the character of the Bengali S'iva originated in an age dominated by the *tantras*. The S'iva of Bengal is, therefore, said to be an ideal agriculturist on the one hand and a mendicant addicted to various kinds of intoxicating drinks on the other. That is to say to what extent these practises and beliefs were prevalent outside Bengal. Ethnically the ancient non-Āryan people who went by the name of Kochas coming from outside the borders of Bengal and settling in North Bengal had a beneficent god who was the patron of the agriculturist community and in the harvesting season of the rustic performance by the peasants' worship of Mahārāja. The other suggestion is that this Mahārāja passed on to the name of S'iva in later days. Since the introduction of Brahmanism into this country, Buddhism and Jainism, the prevailing religions of the time in the land had begun to lose themselves in this newly introduced S'aivism. It may be after the ideal of Gautama the Buddha the purāṇic S'iva was conceived and the Buddhist faith of Bengal discovered its own ideals even in the purāṇic S'aiva faith. The ideal life of the Jaina Tīrthaṅkaras also was not in any way different from the ideals of Gautama Buddha and the purāṇic S'iva. Hence the beneficent aspect of S'iva and the followers of the Nātha-cult were gradually absorbed into the vast S'aiva community. Interesting accounts are given of stories concerning S'iva and Gourī and how S'aiva poetry differs from the recognised purāṇic accounts. This small book is full of interesting information on S'aiva literature and embodies considerable research. We congratulate the author on presenting this scholarly study to the public.

S. S.

Hoysalas in the Tamil Country. By K. R. Venkataraman. Annamalai University Historical Series No. 7. Annamalainagar, P.O. (Chidambaram).

K. R. VENKATARAMAN has given in this work a study of the Hoysalas in the Tamil Country from the twelfth to the fourteenth

centuries. Attention might be invited to an article published by the late H. Krishna Sastri on "The Hoysalas in and Beyond Mysore" in these pages (Vol. II. Pages 111 to 130) and to my papers on the Hoysala Empire (Vol. VII. Pages 292-309 and Vol. VIII. Pages 61-76). The present brochure is an up-to-date account of the part played by the Hoysalas of Mysore in the Tamil Country. The subject-matter of this brochure is an amplification of two lectures delivered by the author in the Annamalai University in November 1943. The author is well-known for his sound knowledge of the antiquities of South India. He has properly elucidated and evaluated the role of the Hoysalas in the annals and the political and cultural history of the Tamil Country. The Hoysalas bridged the gap between Kullottunga Cōḷa III and the founders of Vijayanagara. Their rule of the Tamil Country proved that dynastic imperialism was constructive. The book embodies a study of the origin and the early rulers, the later rulers from Viṣṇuvardhana to Vīra Ballāḷa IV, the nature of the Hoysala rule, its army, administration of justice, revenue and taxation, religious faiths and the architecture of the Hoysalas. The brochure embodies considerable research and is a welcome addition to the history of South India.

S. S.

The Principles of Astrology. Fourth Revised Edition. By Charles E. O. Carter. Published by the Theosophical Publishing House, Ltd. 68, Great Russell Street, LONDON. W. C. 1. Price 12 sh. 6 d. nett.

THIS work is intended to give a clear and concise presentation of the essential facts of modern Astrology. The theoretical aspect of Astrology is not neglected. It is about twenty-five years since the first edition of this book appeared and in this revised fourth edition the author has made certain improvements. The Second Chapter dealing with 'The Erection of the Horoscope' has been completely revised and re-written. A Chapter on Horary and Electional Astrology is omitted since the author wanted to restrict the work to Natal Astrology—study of the relations between the celestial bodies and terrestrial life in regard to human life. Astrology is a practical science as it teaches us how to apply the informatiou

that it imparts to our personal and social life. It is also an art since the delineation of the Nativity or Horoscope of Birth calls into play faculties allied to the artistic. The uses of Astrology are manifold. The Second Chapter is devoted to a study of the principles of the erection or casting of the horoscope. The sun, the moon and the planets are described in detail in Chapter Three and the qualities, elements and signs in Chapter Four. A study of the houses, divisions of the visible heavens as seen at any point of time at any place on the earth with a corresponding division of the invisible heavens hidden beyond, forms the subject matter of the Fifth Chapter. Every departmeat of human life falls under one or other of the twelve houses which are channels through which man enters into relationship with his environments having more distinct reference to physical things than the planets and signs which are connected rather with character and disposition. Judgment of the horscope—character and destiny—examples of delineation and prognostication are the other subjects dealt with in the work under review. The book helps the readers to grasp the true nature and worth of astrological science both in the commonest and the most sublime aspects of human life. We congratulate the author for this detailed and instructive study of the subject which he has offered to the public and to those interested in Astrology in particular.

S. S.

Edicts of As'oka. Translated into English by G. Srinivasa Murthi and A. N. Krishna Iyengar. The Adyar Library Series No. 72. Published by the Adyar Library, Adyar, Madras-20. Price Rs. 2-0-0 (Boards); Rs. 3-0-0 (Calico.).

IT is a happy inspiration of Sri C. Jinarajadasa, the present President of the Theosophical Society, Adyar, to have arranged for this publication. The adoption of the *Dharma-Chakra* in Bhāratamāta's flag makes it incumbent on every one of her children to understand what it is; and these edicts have no other motive than this. The book is enriched by the inclusion of a photograph of Dr. Annie Besant, the mother of "New India" with the Lion Capital of the As'okan Pillar excavated at Saranath (1906), a map

of the empire of As'oka, showing the distribution of the edicts and a learned introduction by Professor K. V. Rangaswami Aiyangar. The text of each edict, its transliteration in English, the Sanskrit *cchaya* and the English translation make the work of value alike to the general reader, the student of history and the research scholar.

As the foreword righly emphasises *Samavāya eva Sādhuḥ*—Concord alone is excellent—is the message of these edicts. The motive which activated the Emperor to issue these edicts and have them carved out in stone throughout his empire and on the frontiers is given in his own words as follow:

Rock Edict IV. Paragraph 5: "This is the most meritorious work, *i.e.* the instruction in Dharma......For this purpose, this (Edict) has been written."

Rock Edict V. Paragraph 4: "Thus are employed in all my empire the Dharmamahāmātras as devoted to Dharma and Charity. For this purpose this edict has been caused to be engraved."

Rock Edict VI. Paragraphs 4 & 5: "I con sider that I must work for the welfare of all people......And why do I work as aforesaid? It is to see that I may discharge my debt to beings and that I may make some happy here and they may hereafter gain heaven. For this purpose this edict has been inscribed. May it endure for long. Likewise may my children and descendants continue their efforts for the welfare of all people."

Kalinga Edict I. Paragraph 8: "This edict has been inscribed here, for this purpose, namely: that the City Judicial Officers shall always execute the laws properly, so that the citizens may not be subject to oppression or made to suffer otherwise."

Kalinga Edict II. Paragraph 6: "For this purpose this rescript has been engraved so that my officers may continue to inspire the borderers with confidence and to induce them to practice Dharma."

Brahmagiri Edict I and **Yerragudi Rock Edict I.** "Men in Jaṁbūdvipa, who were till now unmingled, have now been mingled with gods. This is the fruit of exertion. Nor is it correct to hold that this can be achieved only by the great......for even the small

person can achieve the ideal of heavenly bliss by force of exertion. It is for this purpose that this proclamation has been proclaimed." " Let the small and the great exert themselves. May the border people understand this. May this spirit of exertion endure everlastingly."

Without going in detail into the several points dealt with by the Professor in his scholarly and topical introduction, we shall conclude this review with a few typical extracts from the edicts:

Rock Edict VII. King Priyadars'in, the beloved of gods, wishes that everywhere members of all sects may reside (harmoniously). For, all desire in common to achieve mastery of the senses and purity of mind, however varied their desires and likings, high and low, may be......Even to those who are not in a position to make large gifts mastery of senses, purity of mind, gratitude and steadfast devotion are certainly essential (? available)."

Rock Edict XII. "The beloved of the gods does not value either gifts or reverential offerings so much as that of an increase of the spiritual strength of the followers of all religion. This increase is of many forms. But the one root is the guarding of one's speech so as to avoid the extolling of one's own religion to the decrying of the religion of another, or speaking lightly of it without occasion or relevance."

Rock Edict XIII. Paragraph 8: " To Devānāṁprya *Dharma-vijaya* is the most important conquest." And dharma is stated in the Brahmagiri **Rock Edict II** as " The father and mother must be served; and the supreme value and sacredness of life should be firmly strengthened. Truth must be spoken......The teacher must be reverenced by the disciple; and in families, fitting courtesy should be shown to relatives." And in **Pillar Edict II** he says "what constitutes Dharma? It is the avoiding of sin, performance of meritorious actions, compassion, liberality, truthfulness and purity." And in **Pillar Edict I** he declares "This is the rule (to be applied in administration); protection according to Dharma; action and disposal according to Dharma, securing of happiness according to Dharma and to be guarded in speech according to Dharma." In **Pillar Edict VII** he observes, " whatever increase in devotion to

Dharma is found among the people has been due to two causes, namely, disciplinary regulations and deep meditation. Of these, the regulations are of less importance (inferior) while deep meditation is of greater importance (superior) ; " and recognises the relative futility of his institution of Dharmamahāmātras.

We earnestly hope that the book will be in the hands of every citizen in India, nay in the hands of every boy and girl, as well.

A.V.R.

KANNADA

Anusṭhāna Vedānta (ಅನುಷ್ಠಾನ ವೇದಾಂತ) By Svāmi Vivekananda. Translated into Kannada by S'rī Rāmakrishna Ashrama, V. V. Mohalla, Mysore. Price. Re. 1-0-0.

THIS book is a translation by S'rī Rāmakrishna Ashrama, Mysore, of the original by Svāmi Vivekananda. The translation is well made and we compliment the authors and the authorities of S'rī Rāmakrishna Mission, Mysore, on the series of valuable Publications concerning the teachings of S'rī Rāmakrishna and his illustrious disciples of the Mission. The translation is faithful to the original. We congratulate the authorities of S'rī Rāmakrishna Mission, Mysore, for making available this book in print for the Kannada knowing public.

S. S.

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